

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VIII.

From the Missionary Herald.

SANDWICH MISSION.

STATION AT OAHU.

Journal of the Mission.

Nov. 30, 1822. Mr. Chamberlain returned safely with his family from *Tauwai*, having been absent about two months on a visit to that station. He assisted the brethren there in erecting a stone dwelling-house for each; Mr. Whitney's on the eastern bank of *Waimea* river about 80 rods from its mouth, and Mr. Ruggles's at *Hanapepe*, a few miles distant. Both hope to occupy their new houses by the time the reinforcement arrives. Mr. C. left them and their families in comfortable health, and was very politely brought hither in the Parthian, capt. Brewster, who deserves our thanks.

The King able to write on business.

Dec. 6. The king attending daily to instruction, wrote upon his slate a letter for *Kaahumanu* and *Taumuarii* at *Tauwai*, (which he requested Mr. B. to copy for them,) giving them his permission to purchase goods at his own prices.

17. Received a letter from Mr. Whitney, containing the news of the sudden death of the wife of Gov. Cox, at *Waimea Tauwai*, which took place on the 8th inst. and which was followed by a scene truly distressing to the heart of a Christian missionary, while, for several successive days, prayers, and sacrifices of fowls, hogs and dogs, were offered on the occasion, by some of the people according to their former customs; though it does not appear that Cox himself, or *Taumuarii* or *Kaikioeva*, three principal chiefs that were there, approved of it, or took any part in this abomination.

Under date of Dec. 23d, the arrival of the schooner *Rover*, 180 days from Boston, is mentioned.

We received from the Board by this conveyance a box, containing recent pamphlets and magazines, various other small books; and, with the rest, a bed-quilt from young ladies in Miss E. Dewey's school, Blandford, for *Kaahumanu*, which was very acceptable to this honoured female ruler.

The King's views of Geography and Astronomy.

24. One of our valued correspondents suggests, that some of the New England

invention should be put into exercise to make the lessons of *Rihoriho* inviting and interesting. His lesson to day embraced the divisions of time, and the revolution of the earth. The former, Mr. B. endeavored to make him understand by the help of his watch, and the latter by the globe, and such arguments as seemed most likely to convince him. He readily comprehends the divisions of time, but having conceived of the earth as an extended plain, he supposed that the ships, which come from Boston to his island by the way of Cape Horn, and return to Boston by the way of Canton, must pass round the earth upon a plain, just as a vessel would sail round one of his islands. He had conceived also, that the sun, and stars were inherent in the vast arch over our heads, and all moved together round the earth every day. He had therefore agreed with his father and others, even of the best informed in the nation, in supposing that such a revolution of the earth, as we represent, would derange or scatter off every moveable substance on the earth's surface. When he began to see the evidence of the earth's globular figure, and of its diurnal motion, he appeared to be gratified; but said pleasantly to his people, "Take care of your calabashes as the earth turns over."

Commencement of a New Year.

Jan. 5, 1823. Sabbath. In a new year's discourse, the death of Mrs. Poor, Mr. Newel and Mr. Parsons were noticed as closely connected with ourselves. Having finished their missionary work, they, we trust, are admitted to their heavenly rest, while we are allowed still to labor on earth in the cause of our Divine Master.

6. Monthly concert. Held a prayer meeting for the natives at the church, and had a pretty full house. *Auna*, the Tahitian assistant missionary, offered one of the prayers, with apparent humility, freedom and solemnity.

Progress of the Schools.

9. We were happy to remark a very desirable advance, as to the numbers and attainments of the pupils, since the preceding examination. Among those who are engaged in learning to read and write, besides the king and his brother, we are happy to number twelve chiefs, and as many distinguished women, embracing the heads of the nation in general. About 200

pupils are numbered in seven classes or schools at *Honoruru*. The king's letter, which was read at the examination, as he was not present, contained the following sentiment, in language addressed to the chiefs of all the islands. "Let us hear and observe the words of the ministers and lovers of Jesus Christ, that our souls may go right in the way to heaven, and be saved by him." This is an expression of his favorable regards to Christianity, as it is now presented to him and to his people; though by no means evincing any acquaintance with the spirit and power of the Gospel. The day-star beams upon his benighted realm, and we wait to behold the rising Sun.

The following account of the interment of Mr. Bingham's infant child must be regarded with peculiar interest, as this event, and the event which soon followed it, probably form the commencement of a new custom among the natives of these islands. How pleasing to behold the most barbarous and disgusting rites give place to the decencies of Christian burial.

The king, queen, and several chiefs, were present with the mission family, when the babe was baptized, and received the name of *Levi Parsons*.

16. This evening the little *Levi Parsons* closed his short mission on earth,* and was quietly taken from the embrace of his fond parents, by the same holy hand that had given him to them; the same blessed hand that still very graciously sustains them under their present affliction, as it has done in every former trial. We hope we recognize the tender, solemn and impressive voice of our covenant God and Father, our Divine Shepherd, in calling this dear lamb from this fold, commissioning death to make his first entrance into the Sandwich mission, and thus giving us all a needful admonition to watch, and pray, and labour with our might, that we may finish the work that is given us to do, as we know neither the day nor the hour when the Son of man shall come.

Visit of Condolence.

17. *Kaahumanu*, and *Taumuarii*, who have lately returned from *Tauvau*, and *Kamamalu*, and others, called in a very friendly manner to sympathize with the bereaved parents. As strangers and sojourners with the people, we felt the affecting necessity of asking of the rulers of the land the possession of a burying place with them, that we might bury our dead out of our sight. At our request the king and queen and *Kaahumanu*, granted us a place near the church as the burying ground of the mission.

* Aged less than three weeks.

18. The burying place was marked out, and the first grave opened in it for the remains of a tender infant. How affecting to look upon this spot on this distant heathen island, "far off" from "the sepulchres of our fathers," as the receptacle of the mission family. Here probably, many of us, and of our children, will slumber till the resurrection morning.

Interment of the Child.

19. *Sabbath*. Sermon to the natives as usual in the morning at the chapel; after which the king and principal chiefs and distinguished women, many of them in habiliments of mourning, with a number of gentlemen, assembled at the mission house. After a hymn was sung, and a prayer offered, they went to the place of worship in regular procession, where, previous to the interment, Mr. T. preached a sermon on the occasion, from Lam. iii. 39, 40, 41, by request of the bereaved parents. *Wherefore doth a living man complain, a man for the punishment of his sins. Let us search and try our ways, and turn again to the Lord; let us lift up our hearts with our hands unto God in the heavens; closing the discourse with a few remarks to the natives on the death of the child, and on the wonderful doctrine of the resurrection. We hope the scenes and instructions of the day have made a favourable impression on the people, and that we ourselves shall not soon forget the mercies so richly mingled with our afflictions. In the afternoon, Mr. B. preached to the natives from 2 Sam. xxii. 31, As for God, his way is perfect.*

22. This morning the little half sister of the king and queen called *Kauwai*, died of the dropsy, and they propose to have funeral services at the interment, in the same manner as on last Sabbath. *Kaahumanu* requested one of us to pray, "that the soul of the child might go up to heaven."

Interment of the King's half sister.

24. The king, in a letter to us respecting the time of the interment, has this singular remark. "This day, perhaps, may be the suitable time for giving the child to Christ." These two remarks forcibly remind us of the blind man, who, under the restoring hand of Jesus, when his eyes began to be opened, *saw men as trees walking*.

In the afternoon, we went down to join the procession, at the house of *Karaimoku*, where the corpse had been dressed for the grave, and laid out into a decent coffin; and

the king and principal chiefs, and distinguished women, were assembled, all habited in mourning, much in the same manner as the same number of respectable men and women in America, might be supposed to have appeared, on a similar occasion. After a prayer was offered, a large procession, arranged by the American consul, Mr. Jones, moved to the chapel. Mr. Thurston and Mr. Bingham preceded the corpse, the king, chiefs, gentlemen, &c. following. Probably not less than a thousand of the natives assembled in and about the house, and a sermon was preached by Mr. B. from Heb. ix, 27, 29, in the language of the country. Then, in due order, the procession returned to the fort, where the remains were decently interred.

The death of this young member of the king's family was attended to by very different circumstances, from those which would have attended it, if christianity had not visited these islands. In most of the islands in the Pacific, human sacrifices are offered to avert death from any distinguished person. Many other sacrifices are resorted to, and self-torture is inflicted. When death actually comes, the most lamentable howlings are set up; multitudes tear out their own hair, knock out their teeth, cut off a joint from one of their fingers, beat their heads with clubs, cut their faces, arms, and breasts with sharp instruments, and indulge in the most abominable licentiousness.

How different the scene, when the light of the Gospel begins to shine. See the order, the restraint, the decorum of Christian society. Who will not pray, that all deeds of darkness and shame may speedily fly from every heathen country.

In the latter part of January, the king went to reside a while at *Puuloa*, 12 miles from *Honoruru*. As he had been quite attentive to his studies, and quite regular in his habits, Mr. Bingham thought it very important to be with him; and accordingly followed him.

During the absence of the king, though his retinue was numerous, the meetings were yet full at the mission chapel on the Sabbath.

Second Monthly Concert with the Natives.

Feb. 3. At four a meeting with the natives in our place of worship. Not less than 200 attended. Two prayers were offered, the first by *John Honoru*, and the last by *Auna* the Tahitian chief with much ability and fervency. Between the prayers, Mr. B. addressed the people on the design of the meeting. They were told that the good people of England and of America, and of other lands were praying to the great Jehovah for them, that He would open their ears to hear and give them hearts to love and obey the Gospel; and that He would send his ministers, with his holy word, to all the dark places of the earth, that the whole world might be filled,

with the knowledge and glory of his name: This is the second prayer-meeting which we have had with the natives on such an occasion.

Law of the Sabbath.

At the close of this meeting the chiefs consulted together respecting the observance of the Sabbath, in consequence of a letter addressed to *Karaimoku*, by the king, requesting the chiefs and people to observe the Sabbath; and, announcing that if any one should be found at work on the Sabbath he should be fined a dollar.

In the evening the public crier was sent round to publish this law.

It ought, perhaps, to be mentioned, that the design and duties of the Sabbath were urged upon the chiefs and people yesterday, both at this place and at *Puuloa*. Some of the king's men asked for permission to go a fishing and hunting yesterday, but he refused to give them liberty. It is to be hoped, that this law respecting the observance of the Sabbath will be regarded, and be the means of hastening the period when it shall be universal in these islands.

At the close of this interesting day the missionary family assembled again to unite their prayers and thanksgivings before the mercy-seat of our covenant God and Father. We feel our need of heavenly wisdom to guide us, and of strength from heaven to support us under our trials and labours. *As our day is so may our strength be.* Our cares and labours are continually increasing; calls for books and teachers are multiplying: we greatly rejoice in the prospect of soon greeting on these shores some additional labourers, and we rejoice also to say, that God has seemed wonderfully to have prepared the way for their welcome reception. The chiefs and people appear to be anxious that additional labourers should come among them. To Him, to whom it is due we would ascribe the praise.

FOREIGN INTELLIGENCE.

From the London Missionary Register.

UNITED BRETHREN

From the Annual Circular of the Synodal Committee at Hernhuth, we extract the following particulars in reference to the year 1821:—

Remarks of the Synodal Committee on the State of the Funds.

The external support of our Missions among the heathen amounted, in the year 1821, to 689*l.* 12*s.* 9*d.* less than in the preceding year. The receipts towards defray-

ing these expenses leave an arrear of 1419l. 12s. 8d. The expenses attending the Mission in St. Kitt's has, in the year 1821, been the greatest of all, chiefly owing to the building of the new settlement at Bethesda.

To our worthy and respected friends in Germany and Switzerland, Holland, Sweden, Denmark, and North America, we are highly indebted for their liberal contributions; and more especially to the Associations formed in England and Scotland for the support of the Brethren's Missions, whose generous attention to our wants and bountiful assistance have excited within our breasts the most grateful sensations, and afforded us the greatest encouragement to trust to the Lord in every time of need. He Himself has wrought in the hearts of those worthy and generous friends, as well as in the Brethren and Sisters belonging to our congregations and societies, that willingness to exert themselves in endeavouring to promote the extension and welfare of His kingdom on earth; and we pray Him to reward them abundantly, granting them His blessing in all that they do in His name and for His glory.

The excess of the expenditure in the year 1821 above the receipts, added to a preceding debt, leaves at the end of 1821 a total deficiency of 3753l. 7s. 11d.

State and Prospects of the Missions.

Amidst many trials and dangers, to which our Missionaries have been exposed in the course of last year, both by land and sea, our Almighty Saviour has held His protecting hand over them, and brought them all in safety to their destined places.

Some have departed this life, and are now with the Lord, resting from their labour: others, being worn out in the service, have returned home to spend the remainder of their days in our Congregations: but we give thanks to the Lord of the harvest, that we have been enabled to supply their places by Brethren and Sisters prepared by His Spirit to enter into His harvest.

In all our Missionary settlements, being upwards of 30 in number, and in which 168 brethren and sisters are employed, the preaching of the Gospel has produced more or less fruit; and the efficacy of its divine power has been made incontestably manifest, in the deliverance of sinners from the yoke of sin and Satan, and the sanctification of soul and body.

In the Island of *Antigua*, several proprietors of plantations, as well as the Colonial Government, have most generously

assisted in defraying the expenses of two new Missionary Settlements, Cedarhall and Mountjoy. In *Jamaica*, the Negroes have shewn more hunger after the Word of Life: May it please God to raise up active and willing promoters of the salvation of the Negroes in that island; by whose aid we might be enabled to form a new establishment in the Mayday Mountains, where the Lord has opened a door for the messengers of peace to enter in, and prepared the heart of the people to receive the Gospel!

The Mission among the Negroes at *Paramaribo*, in Surinam, is, by the blessing of God upon it, in a flourishing state; but we regret, that we have been under the necessity of relinquishing the attempts made to bring the Gospel to the Negroes on the river Neukeer.

The New Mission at *Enon*, in South Africa, becomes more and more firmly established; and the assistants, lately arrived, find employment sufficient in caring for the congregation of Hottentots collected in that settlement.

The Mission among the *Delaware Indians*, in North America, has caused us much trouble and distress; though we cannot say that our Brethren have laboured altogether in vain. On the other hand, the success attending the Mission among the *Cherokees* affords a cheering prospect of future prosperity.

The various hindrances and difficulties which, for many years, have impeded the zealous exertions of our brethren to bring the Gospel to the *Calmucs*, were certainly very discouraging. Present appearances, however, justify, more than ever, a well-grounded hope of the genuine conversion of many of those Heathens, who, in their natural state, are in bondage to the most absurd superstition.

The Jubilee of the establishment of the Mission among the *Esquimaux* in Labrador, fifty years ago, was celebrated on the ninth of August in all the three Settlements, Nain, Okkak, and Hopedale, with much blessing, and with the most enlivening anticipation of continuing and increasing prosperity. The venerable British and Foreign Bible Society have most generously printed the Gospels, Acts, and Epistles of the Apostles in the Esquimaux Language, for the benefit of this Mission; and were pleased to accept the humble free-will offering, sent by the converted Esquimaux in token of their gratitude.

The Society has likewise printed the New Testament in the Greenland Language, for the use of the Christian Green

landers, in our three Settlements on that coast. The journey undertaken by Br. Kleinschmidt, from Lichtenau to the vicinity of Statenhook, and the joyful reception which the visitors met with from the inhabitants in the most southern districts, occasioned an application to be made to His Majesty the King of Denmark, for leave to establish a Fourth Missionary Station in that inhospitable region, which has been graciously granted.

Let us, dear brethren, unite anew to entreat our Lord, the Saviour of the world, to accompany the testimony of our Missionaries concerning His atonement with power; and, through demonstration of His Spirit, to vouchsafe a new visitation of His grace among those heathen nations, that yet lie buried in darkness—to grant success to His servants of every Christian denomination, that all may assist in gathering in the reward for the travail of his soul—and to send more faithful labourers into His harvest, endowed with grace and power from on high to do his work. And may He likewise grant a succession of benevolent souls, whom He renders able and willing cheerfully to contribute toward the support of the Missions, inspiring them with renewed zeal in the glorious cause in which they are engaged with us!

We trust He will preserve unto the church of the brethren, both in the Old and New World, that disposition of mind, to persevere in faith in these blessed exertions; that the number of those who believe on Him and do His will may increase among all heathen nations, to whom we are sent.

For ourselves, we most earnestly entreat you not to be weary in assisting us by your prayers and intercession; that we may be strengthened to fulfil the important charge committed to us, to be instrumental in promoting the welfare of the Missions of the United Brethren, according to the mind and will of our Lord and Saviour, whom we desire to serve in all that we do.

In true union of spirit with you all, grounded on the only foundation of true happiness in time and eternity, even Jesus Christ our Saviour, we, together with all the members of the Elders' Conference of the Unity, salute you as your faithful and affectionate Brethren.

SCOTTISH MISSIONARY SOCIETY.

ANNIVERSARY. *Mission to India.*

In the last report, the Directors mentioned their intention of undertaking a new

mission to India; and they have now the pleasure of stating that they have, in the course of the year, carried that important measure into effect. In the month of July, the Rev. Donald Mitchell, the son of a clergyman of the established church, and who had been several years an officer in the service of the East-India company, after having completed his Theological Studies and been ordained by the Presbytery of Nain, left Edinburgh for London; and shortly after, he, Mrs. Mitchell and child, sailed in the ship Sarah for Bombay, where they arrived in safety on the 2d of January last,

In the month of November, the Rev. John Cooper, James Mitchell, and Alexander Crawford, who had all in like manner been lately ordained to the ministry, left Edinburgh for London; and, after being detained in the metropolis much longer than was anticipated, they with their wives, embarked on board the Euphrates, and are probably by this time considerably advanced on their way to India.

The Euphrates sailed on the 5th of March. It is referred to a Corresponding Committee at Bombay to fix the stations of these missionaries. They have acquired a knowledge of the systems of mutual instruction, and of the art of Lithography; and have taken out a lithographic press—"an invention," the Directors remark, "which promises to afford immense facilities for the circulation of the Scriptures and Tracts among the nations of the East."

In reference to the funds the Directors remark—

Had not the funds of the Society materially increased of late years, the Directors could not have embarked in so expensive an undertaking as a Mission to India; and now that they have engaged in it, an augmentation of their income is absolutely necessary. There is a marked distinction between a Missionary Society, and a Bible or a Tract Society. As soon as an edition of the Scriptures or a tract is completed, the expenditure is completed also. With a Missionary Society the case is widely different. What with other institutions, in respect of amount, is the close, is, with it, only the commencement of its expenditure. Though the equipment of a new mission necessarily involves a society in extraordinary expenses, it is to be recollected that its continued support must occasion, in future, a regular and permanent expenditure.

Hitherto the receipts of the Scottish Missionary Society have been barely equal to its expenditure. Even the handsome legacy of Mr. Greenock, amounting to 2000*l.*, may now be considered as expended; as, at the close of the annual accounts,

the balance in the Treasurer's hand amounted only to 261*l.* 10*s.* 8*d.*

The foreign expenditure of the Society, however, must, it is evident, be in future greatly augmented; and to this solitary undertaking, the Directors are by no means disposed to confine their operations. In proportion as they obtain well-qualified Missionaries and acquire adequate funds, they feel anxious to establish new missions; not merely in India, but in other parts of the world to which Providence may open the door. They trust, that, at no distant period, they shall, in the spirit of holy rivalry, emulate those kindred institutions in the sister kingdom, which already have labourers in the East and in the West, in the North and in the South; though some of them, only a few years ago, had, like ourselves, Missionaries chiefly in one quarter of the globe. The Directors have already a proposal under their consideration, to undertake a Mission to the island of Jamaica; and they only wait for an answer to some inquiries which they have made on the subject, before coming to a decision relative to it. Such an extension of their plans will, it is obvious, require increased funds; but they have so often experienced the benevolence of the Christian public, that they have no doubt, that, as they enlarge the field of their operations, the friends of the Redeemer will augment their liberality.

INDIA.

BURDWAN.

CHURCH MISSIONARY SOCIETY.

From the Report of the Calcutta Corresponding Committee we extract some interesting intelligence relative to this station.

Baptism of two Natives.

It is with much thankfulness to God, that the Corresponding Committee have to report the commencement of a native Church at this Station, by the baptism of two natives. In a letter, dated May 9th, the Rev. Mr. Deerr communicated to the Committee this intelligence in the following words: "the two persons who wished to be baptized, Mr. Perowne and I examined in the leading principles of the Christian doctrine; their answers were satisfactory; and as I had them about nine months under my own eye, I obtained sufficient proof of their sincerity, as well as propriety of conduct, and consequently they were admitted to baptism last Sunday, the 5th of May. The service for adults, which I had translated from the Prayer Book, was used

on this occasion. As their names were those of their imagined gods, we thought it proper to change them. The name of the adult was Boloram; who rejoiced to obtain the name of one of the prophets of old, Daniel. The boy, who is about 13 years of age, chose to be called John. It was a day of rejoicing to them, and of encouragement to us. The prayers and form of baptism made a strong impression on them: even the Pundit who corrected it with me, after having translated it, was greatly affected with it, as such a striking contrast to their childish play when performing religious ceremonies.

Promising Candidate for Baptism.

This youth thus expressed himself in a Letter addressed to Mr. Jetter, his former instructor:—

My first petition is, that I may have an interest in your prayers. Although I am a very unworthy person, to address myself to you, dear sir, because of my youth and unskiffulness, yet I trust that you will kindly receive my letter.

I am indeed a very great sinner: nay, I am conscious that my sins are more than the sands on the sea shore, because I have transgressed many hundred times the commandments of God, and am still sinning against him. For the first commandment of God is, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* This commandment I transgress continually, for my heart's desire is not in him, neither is my mind fixed on Him; but is roaming about on wordly things, and filled with vain thoughts. And what is still the worst of all, I feel not concerned about it, and have no grief about it: but am like one, with whom all things are well. The anger, envy, pride, &c. which take rise in my mind, are of such an endless kind, that I am unable to describe them. Therefore I entreat you, that, as often as you are engaged in prayer, you will remember me, that I may be delivered from the wrath to come, and receive remission of my sins; and, being able to walk in this world according to the example of the beloved Son of God, may become a fit vessel for the inheritance of that happiness, which He has prepared for them that love Him.

In conclusion, I would request you to give my kind regards to all your friends, and I hope that you and Mr. Brown will accept many, many salamis for me; this is from my desire.

The Corresponding Committee remark on this Letter—

It would be superfluous to comment upon the truly Scriptural view given in the above extract, of *Sin as the transgression of the Law*; affording also an example of the beneficial effects on society, of the mode of education in the Burdwan Schools. In proportion as the minds of the Native youth are impressed with the duty of loving and serving God supremely, will they be disposed to love their neighbour as themselves.

State and Progress of the Schools.

Upwards of 100 boys assembled from the different village Schools. They were arranged in two divisions; the first consisting of classes, which, in addition to the elementary books supplied by the school-book Society, are reading also the New Testament and Ellerton's Dialogues. In this part of the examination, many of the Boys discovered an acquaintance with the subject, highly creditable to their own industry and to the care of their teacher.

On being asked what prophecy was fulfilled by the birth of Christ, one boy answered, with perfect readiness, *Behold a Virgin shall conceive and bear a Son.*

The duty of praying for our enemies, and loving our neighbour as ourselves, and the blessedness of those who are peacemakers, was quite familiar to them; and it was peculiarly pleasing to observe, that they always spoke of Jesus Christ as the Saviour: For example—"How often must we forgive an offender?" The Saviour says *till seventy times seven.*"—What is the meaning of that expression?" "That we should every day forgive."

Some of them shewed an acquaintance with the interior, so to speak, of Christianity, highly interesting: for instance—"What is it to meet together in Christ's name?" "To assemble for prayer."—"What is meant by Christ being in the midst of them?" "He will make their hearts feel His presence."

This is but a mere sample of the Scriptural knowledge acquired by these youths, in all the Burdwan Schools.

What struck me particularly in the examination during both days was, the order with which the boys fell into their places and attending to their lessons, and the quickness with which they corrected mistakes in one another. This habit of attention, so foreign to the native character, has not been formed without much labour on the part of their teachers; and it cannot fail to be of essential benefit to the scholars, in transacting the future business of life.

Indeed, the effect arising from these Schools begins now to appear; one of the earliest scholars in Captain Stewart's first school, though now only 19 years of age, having been appointed by the Zumindar, a *mundel* (or head man) of the village, as being the most intelligent person among them; none of his family had ever held so high an office. A youth, too, who has remained some time longer than usual in one of the Schools, in order the better to qualify himself for becoming a teacher, has been detached by Messrs. Perowne and Deerr, at the request of the British residents at Banceoran, to take charge of a large Bengalee School at that station.

A pleasing proof also of the increasing desire, on the part of the youth, for improvement, appeared at the close of the first day's examination. Two of the School Pundits had been very negligent during the year, and given much occasion of uneasiness to Mr. Deerr. Their scholars, as might be expected, were found deficient, and not a boy of either school was among the number of those rewarded. One of the boys of these schools was observed weeping; and, on Mr. Deerr's asking him the cause, he broke out in complaints against their teacher, who, by his negligence, had both caused them to appear illiterate, and excluded them from a share in the rewards.

The desire to learn English does not prevail among the village Schools to the extent that was expected. Very many applications are however made by youth, who have not gone through the lower schools; but they have been hitherto rejected.

The English school consists of about 30. The new school-room and sleeping accommodations are nearly completed on the Society's new premises, and present an attractive appearance from the road. The favour shewn the schools by the British residents and the growing popularity of the subject among the natives, are also encouraging circumstances; and a growing melioration of the state of native society cannot fail to crown the persevering efforts of the Committee.

Mr. Deerr thus speaks of the progress of the Schools, and of the benefits which may be reasonably expected from them:—

Though that occupation, which has hitherto taken up most of my time, did not seem, in the beginning, to be the immediate duty of a Christian Missionary, yet I have now the satisfaction to be engaged in the proper work of a missionary, whenever I

am going into any school ; for the Gospels are now received and read in all the schools.

Accordingly, when I make such a journey, I am often filled with thankfulness on my return ; for I could by no means have expected to see, so soon, such a remarkable change.

I spoke lately on this subject with our head Pundit, while explaining the parable of the "Grain of mustard seed;" when he expressed his apprehension that the kingdom of God would be established among the Hindoos. I told him, "Whether you may like it or not, whether you may wish to promote it or prevent it, if God is willing to establish His kingdom among you, you cannot hinder it." He replied, "That is true. A proof of it is, that the Gospels are now read in the schools without objection ; this is not my doing, neither could I have brought it about." As an illustration, he mentioned a certain Brahmin boy ; saying, "I could not possibly bring him to read that single passage in the Moral Tales of History, in which the name of Jesus is mentioned but once ; but now he reads with pleasure the Gospels, in which it occurs in every page."

The Gospel has to conquer many prejudices among this people. I see them sometimes surprised at the contrast which it forms with their own notions. In explaining to the boys in one of the schools the parable of the king who made a marriage for his son, I shewed them what is meant by the *kingdom of heaven*, and then asked them who was meant by the King's Son ? They said, "Jesus ;" and, on hearing me explain to them the happy communion subsisting between Christ and his people which is represented in this parable, they appeared to be quite delighted ; but when they read *my oxen and my fatchings are killed*, they changed countenance. On perceiving how they were affected, I merely said that the preparation made for the feast was to be understood by it.

I asked one day, respecting the passage, *Let your light so shine before men, &c.*, why it was said, *And glorify your Heavenly Father*, and not those who do the good works. "Because it is God," said one of the boys very readily, "who enables them to do such good works ; just so, as when an establishment prospers, the protector of it is praised for it." I was greatly delighted in that school, because the Pundit as well as the boys, when speaking of Jesus Christ, made respectful use of the terms "Saviour," "Son of God," &c.

Mr. Perowne, at a later period, bears testimony to the efficiency of the schools :—

The Bengalee Schools continue in number the same as last year ; but they are decidedly improved in point of efficiency. The natural indisposition of the Boys to read is almost entirely overcome ; and, in many of them, there is a real desire to acquire knowledge. What we want is, to get the people to THINK. Their extreme apathy and indifference are quite astonishing and repulsive to a European just arrived in this country. We trust, however, that mental improvement is making gradual advances ; and that the Lord is preparing these people for the reception of spiritual knowledge. We must not be too sanguine : it is our duty to *sow in hope*, and to believe that our labour will not eventually be in vain in the Lord. We must labour, and labour too with many trials, afflictions, and tears ; and, when we are in our graves, others will probably *enter into our labours*.

Many of the boys in the central school are making good progress in English, Bengalee, Persian, Geography, History, Writing, Arithmetic, &c. In English Grammar, they have made great proficiency ; several of them can readily answer the most difficult questions proposed. Indeed, what they can do is quite astonishing, when all the disadvantages under which they have laboured are taken into consideration. The minds of the boys are evidently expanded by the studies which they have pursued ; and though many of their foolish prejudices remain, and will remain till God is pleased to give them a new heart, yet their judgments are open to conviction. Their observations on different subjects are much more rational than those made by many of the most learned among their countrymen. They think and reason, and frequently pretty correctly, even in support of their own customs ; whereas the Brahmins in general, at least so far as my experience extends, do not allow the exercise of their reasoning powers ; and invariably reject every conclusion, however fairly deduced, which does not entirely coincide with their own notions.

NEW-HAVEN, OCTOBER 25.

WESLEYAN METHODISTS.

The General Conference of the Wesleyan Methodists of Great Britain and Ireland was held at Sheffield, in August. The Reports showed an increase of 9,659 members during the year. The Conference desirous "to maintain a unity of spirit and co-operation in the Methodist body throughout the world," appointed a deputation

consisting of the Rev. R. Reece, and the Rev. John Hannah, to attend the next general conference of the American Methodists at Baltimore.

BAPTIST MISSIONS.

It is stated in the *Columbian Star*, that "a gentleman in one of the Western States has, in his will, bequeathed the whole of his property, except a few small legacies, to the Baptist Board of Missions, one half to be appropriated to the support of missions, and the other to the education of pious young men for the ministry. His property is valued at 15,000 dollars."

SIERRA LEONE.

In addition to the number of deaths among the Missionaries at Sierra Leone, we must now mention that of Mrs. Palmer, widow of the Rev. H. Palmer. Mr. Gerber is recovering from the Yellow Fever. This is the fourth instance of recovery from that disorder in the whole Colony. The Chief Justice of the Colony, Edward Fitzgerald, Esq. died on the 3rd of June.

SOCIETY FOR THE SUPPORT OF INDIGENT MINISTERS.

A Society for the relief of aged and infirm Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist denominations in England and Wales, was formed in London in 1818. The Society contemplates the relief only of such as "having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities." At its fifth annual meeting on the 27th of May, the present year, it appeared that twenty-four ministers had been relieved during the year, eleven of whom had been relieved four successive years. The income of the Society for the year arising from donations, subscriptions, and funded property was £308 10s. 2d. The object of the Society is a good one, and the liberality manifested by the union of different denominations, commendable.

CONVERSION AND BAPTISM OF A JEW AT PARIS.

In no particular is the exertion of christians for the extension of the Redeemer's kingdom, compared with their inactivity fifty years since, more striking, than in the case of the Jews. In almost every part of the world, they were then to some extent persecuted, and now hardly any part is destitute of the expressions of christian sympathy toward them. Their civil condition also has been materially improved. We have before us different periodical works which show that in America, in Great Britain, in Germany, in Russia, in the countries bordering on the Med-

iterranean, in India, and in *New South Wales*, the great object of their conversion to the christian faith is steadily prosecuted.

Among the interesting statements with which we are thus presented, few have excited greater interest, than an account of the conversion and baptism of a Jew at Paris. The narrative is written by Major Mackworth of London, in a Letter addressed to the Secretary of the Society for the conversion of the Jews. Major M. visited Paris in May, of the present year, and appears to have been occupied in that capital in making inquiries and exertions for objects connected with the prosperity of the Redeemer's kingdom. In speaking of the state of religion in Paris we have sometimes mentioned the name of Mr. Wilder, who has lately returned to this country. The following narrative gives additional evidence of his zeal in the cause of Christ, and shows also that if Christians will labour, the Lord will bless.

The next morning (Sunday) we met by appointment at the church called the *Oratoire*, and there attended an exposition of parts of the Old and New Testament, by the Rev. Monsieur Monod, Secretary to the Paris Bible Society, which he delivers every Sunday to about a hundred Protestant children, most of whom were then present, and some of whom he catechized. It was a pleasing, an interesting, and I believe a novel sight at Paris; and that which rendered it peculiarly valuable was, that the gospel was most faithfully and entirely preached. At the conclusion of the service, Monsieur R—— and I proceeded to the house of M. Le Comte de Gregoire, formerly Bishop of Blois, a Jansenist by persuasion, and the author of some celebrated works, among which are some on the amelioration of the lot of the Jews. We conversed with the bishop nearly an hour, and he furnished us with the names of a few persons of his acquaintance interested in the cause, and presented me, on taking leave, with a copy of a work of his own on the Jews.

From the bishop's we proceeded to call on M. Drach, a Jew lately converted to christianity by the Catholics, but found he had quitted his own house, and taken up his abode at the Sorbonne. We then visited M. Emanuel Deutz, Grand Rabbini of the Central Consistory of the Jews in France. He is a little man, of a quick and intelligent, but bitter, expression of countenance, learned, speaking several languages, somewhat liberal in a philosophical sense, but decidedly hostile to the operations of your Society. He admits, however, that there is a spirit of enquiry among

the Jews in general, I asked him whether it did not strike him as singular, the difference in the conduct of christians in modern days towards his nation, from that which they had invariably pursued for the last 1700 years? He shrugged up his shoulders, and said, that whatsoever we might think, the Israelites were still sadly persecuted in Germany, and that even in London no Jew was permitted to open a shop in the city. He also said that the Polish Jews were a set of the most ignorant miserable creatures imaginable; from which, as we made no allusion to them, I should be rather tempted to think that he has received intelligence of the many conversions effected among the brethren in that country, and therefore seeks to depreciate their character. Being asked whether he thought it would be practicable to form an association among the Jews themselves, to enlighten them, and improve their moral condition? he replied coldly, that it would doubtless be a good thing.

In the evening I attended a Sunday evening's lecture at the house of M. Le Chevalier de Dounous, a member of the Chamber of Deputies, to whom I had been presented in the morning. After the lecture was concluded, I opened to the gentlemen present the object which the Society had in view. Some of them took it up warmly, and several of them gave in their names with the intention of meeting on Saturday evening next, at the house of Mr. Wilder, to take the matter into consideration. They have promised to communicate to you, through M. R——, the result of their deliberations.

Early on Monday morning I again set out with M. R—— to call on M. De Silvy, an ancient magistrate and a Janse- nist. He appeared to be a sincerely pious man, but strongly prejudiced against Protestants, and averse from being connected with them in any undertaking whatever. On placing the matter, however, in a simple light, as merely a christian work, unconnected with any peculiar persuasion, and as having in view mainly the object of convincing the Jews that Jesus is the Messiah they seek, and have so long sought in vain, he promised to consider it at leisure, and to consult his friends upon it. Much, perhaps, can hardly be expected from this gentleman's co-operation. He presented me with copies of three of his own works on the general conversion of Israel, and on the personal advent of Elias.

We proceeded from M. De Silvy's house to the Sorbonne, and were fortunate in finding M. Drach at home. His history

is singular and deeply interesting. He is a young man of about thirty five, pleasing in his person and manners, and had acquired much reputation among his countrymen as a promising Rabbini, already considerably advanced in rabbinical learning. After experiencing many and repeated difficulties during a courtship of four years' duration, he succeeded in obtaining the hand of Sarah, the daughter of M. Deutz, the Chief Rabbini of France, whom I had visited, as mentioned above. M. Drach lived in perfect harmony with his wife during ten years, had a family of a son and two daughters, and he spoke to me with tears in his eyes of her gentleness and sweetness of affection towards him during all that period. Having for some time made the christian doctrine his study, he made, about this time, an open confession of his belief in Jesus, the Messiah, and was baptized by the Archbishop of Paris with great pomp and eclat. He casually mentioned that much of his conviction of the truths of christianity arose from some conversations with Mr. Wilder. His late brethren, highly enraged at his conversion, and above all at his public profession of it, determined on taking a bitter vengeance. They first spread a report of his having pretended to be converted on account of a sum of 30,000 francs, which he had received from the French government. They then menaced his life; and being in constant fear of assassination in his own house, he took refuge with one of his friends. A few days afterwards the Jews profited by his absence to convey away secretly his wife and children, nor can he obtain any information as to what part of the world they have been conveyed to. Previous to her departure, his wife, either voluntarily or by constraint, sent him a letter, in which was a drawing of a dagger, with Sarah under it (her individual name,) and the place where her married name should have followed scribbled over, as having renounced it; and she stated in the letter, as her reason for so doing, that it was become a name of reproach and deep disgrace to the whole house of Israel.

M. Drach assured me of his earnest wish to imitate the conduct of the great Apostle Paul; like him to lay his rabbinism at the foot of the cross of his blessed Redeemer, and like him to become a preacher of Jesus to his brethren, and to the world at large. He is now engaged, in the midst of his deep affliction, in a great biblical work for the benefit of his countrymen, and wishes to obtain from England a Dutch and an English Bible, and the regn-

lar series of the publications of your Society, to aid him in his researches. He will readily correspond with you, my dear Sir; and sends by me the accompanying letter for you, with a view of opening the correspondence, should you deem it useful to enter into it. Mr. Drach's mind seems much softened and almost bowed down with affliction: he speaks, however, in an animated strain of the disinterested labours of your Society; and said he felt assured that the church into whose communion he has entered, never could regard it as being in him an heretical act, to concur in endeavouring to bring his blind and wretched brethren to a knowledge of those invaluable truths, which, through the Divine blessing, had been brought home to his own mind.

We took an affecting leave of him, promising to remember each other fervently in our prayers; and I do pray most earnestly to the God of Israel, and call on you to do the same, that it would please Him to keep under his wing this penitent and returning sheep of his flock, and lead him, in his own good time, to the green meadows and still waters of Divine peace. A husband and a father can alone appreciate the sacrifice he has made in the cause of his God; and that gracious God will reward him, for his new-found Saviour's sake, if not in this world, assuredly in that to come. Mr. Drach returned my visit on Tuesday morning, to give me the letter to your Society, which he had promised the day before, and we had some interesting conversation. He developed to me more fully the nature of the work in which he is now engaged. It is to print a new Bible in separate columns, with the present Hebrew text according to the manuscripts of his own people; the Septuagint Version, and the genuine Hebrew Version restored by Mr. Drach according to the Septuagint, (which, he says, is the oldest Version in existence;) together with a Latin Version underneath. He wishes to write to the British and Foreign Bible Society on this subject. After promising to correspond with me frequently, and accepting the last number of the Jewish Expositor, he entered on his present deep afflictions, and showed me a beautiful prayer to God under affliction, which he had transcribed for his own use, and which implored every mercy in the name and for the alone sake of his long-despised Saviour. Soon afterwards he left me—and may that Saviour grant the earnest and moving prayer which he continues to offer up. Before he left

the room, I read to him most of what I have written to you concerning him, to which he gave his full assent; and I was glad to have his testimony to the accuracy of my statements. Believe me to be, my dear Sir,

Your's, &c.

DIGBY MACKWORTH.

To the Rev. C. Hawtrey.

PALESTINE MISSION.

Extract of a Letter from Rev. Mr. Goodell, to a gentleman in this city, dated

MALTA, JUNE 9th, 1823.

My dear Sir,

Your letters dated March 10th, reached us the last of May; and when I tell you they were the first we have received except a few written soon after we sailed, you will believe that they were interesting to us. Yes, Sir, the numbers of the Missionary Herald and of the Religious Intelligencer, which you had the goodness to send us; as also the information contained in your letters of the formation of so novel and benevolent a society at New-Haven, and of the precious revivals in different sections of the country, were truly acceptable, "as cold water to a thirsty soul." So refreshing was the intelligence with which you furnished us, we wept for joy and attempted to praise the Most High for the effusions of his Holy Spirit on so many churches and congregations. The next Monday evening being the Monthly Concert for Prayer, and 70 or 80 persons being present, we communicated the "good news" we had received, "from a far country." We told them of the revival in Boston, in New-York city, and in the other places mentioned in your letters and in the Herald: told them what a revival was; gave them a minute account of some of the revivals at College and other places which we ourselves had witnessed, and attempted to shew them the importance of a work of grace in this place and in this region, and the blessed effect of such a work. Our own feelings were much excited, and I believe the feelings of some others were not less so. Not a few wiped their tears away and looked up at us with as much earnestness as if they had thought "the day of Pentecost was fully come." Indeed, my dear Sir, we have much evidence that the blessed Comforter has already come here, come to "convince of sin, of righteousness and of judgment." Not only is every eye

fixed usually on the speaker during divine service, and a tear seen very frequently trickling down some cheeks ; but individuals have called upon us from time to time to enquire what they should do to be saved, or, to tell us of the everlasting good which they trust, they have received through our ministrations. During the week, in which we received your letters, two persons came, one of them twice, and desired some of us to converse with them, and tell them why their hearts were so wicked, and why they could not exercise repentance toward God, and faith in his son Jesus Christ, as they said, they often tried, but tried in vain to do. But though for our encouragement, we are I trust, favoured with some of the "dew of Hermon," you will not infer from what I have written, that any showers of grace have as yet fallen upon this parched land. We have every reason to believe that Malta, for the most part, is like the mountains of Gilboa on which there was neither dew nor rain. Is it not pleasant then to notice even the least indication of a cloud, though it be no larger than a man's hand ? That there is some tenderness of feeling in the congregation with which we are connected, I cannot doubt, much more than this I cannot say. But have not the greatest effusions of the Spirit that have ever been bestowed by the great head of the church upon the world, been bestowed upon this part of it. And "is his mercy clean gone for ever, and will he be favourable no more?" I do not feel that this is too great a blessing for us, to labour, and pray, and hope for, though if I could spend but one hour in your company, I could tell you of many discouragements, which I never dreamed of in America. But when Jehovah shall rend the heavens and come down, all these mountains of difficulty will melt away before his presence as wax before the fire. Is any thing too hard for the Lord ? Cannot his Spirit make these bones live that are now very dry ? O sir, did I but know that all the churches like the 120 disciples before the day of Pentecost were in supplication and prayer," interceding for the gift of the Holy Spirit upon these regions, I should verily believe that we should have "times of refreshing from the presence of the Lord." Yesterday we distributed premiums in our Sabbath School. We found difficulty in getting suitable books. We took from our own library such as we could spare, begged a few others, and Mrs. Col Railt, a very pious benevolent lady embraced an opportunity which providentially occurred of purchasing a few.

Good books are almost as rare here as good people. So many of the parents and friends of the children both English and Greek were present as completely filled our chapel.

During the last fifteen weeks about 70 have attended school, more than 50 of them very constantly. English scholars 45 ; of whom are 19 boys and 26 girls, several of both sexes 14 or 15 years old. Greeks 24 ; 18 boys and 6 girls, several boys 16 or 17 years old ; Maltese 1 ; whom Mrs. Temple has taught to read ; and Jewess 1 ; who came but 3 times, as Mrs. Temple told her so much about the Lord of Glory whom her nation crucified, that her father probably forbid her coming any more.

The English children committed in all 1,745 verses of hymns ; 4,229 of Scripture ; and 651 answers in catechism.

The Maltese committed 39 verses of Scripture ; the Jewess 24 verses ; and the Greeks 6,004 verses of Greek and Italian Scripture.

One little Greek boy whom we all love, recited above 200 verses of the Greek Testament at one time, and has recited in all 1,339 verses. He and several others are from the first families in Scio, having by the merciful providence of God escaped the dreadful massacre by the Turks. One is from Crete, where St. Paul left Titus to set things in order, and where one of the Poets lived who said "the Cretians are always liars." The rest were from various places brought here by that same hand which brought Paul, "some on boards, and some on broken pieces of the ship." Several of them are anxious to go to America, and we are anxious to send them. They will do honour to any of our colleges, and who can tell but they may yet preach the everlasting gospel "to the Jew first and also to the Greek."

Their friends appeared much gratified with the orderly behaviour of their children in the school, thanked us repeatedly for our attention to them (for to tell the truth they were just like a wild ass's colt when they first came) and said things like many other Jews and Gentiles in this region too complimentary to be put on paper. Do not fail to beg some interesting books for us, such as will be suitable for those of 14 and under.

Write us often and pray that we may be faithful even unto death.

Your's, affectionately,

W. GOODELT.

For the Religious Intelligencer.

REVIVAL OF RELIGION.

COVENTRY, CON.

Mr. Editor,—We rejoice, that the period has arrived, when most of the friends of truth and righteousness are united in the belief that revivals of religion are necessarily connected with the prosperity and glory of the church; and that appropriate means are to be employed for their promotion. It has never been with us a question, whether christians prized too highly these seasons of refreshing from the presence of the Lord, or whether they prayed too fervently, and laboured too assiduously for their accomplishment. We contemplate them as seasons most profitable to the children of God, as harvest seasons for gathering souls into the garner of the Lord, and as precursors to the spread of the gospel. It requires no spirit of prophecy to discover, that were revivals of religion to become less frequent, or less powerful, the benevolent operations of the day would be less energetic, and efficient: and were they to cease, our theological seminaries, our Bible, Missionary, Tract, and other charitable societies would soon feel the chills of death, and experience dissolution. We have long been confirmed in the opinion, that the conquest of Zion in the waste places of our country, and in heathen countries, will be multiplied and glorious according to the frequency and power of revivals in places blessed with the means of grace. And entertaining these views we have been not a little surprised, that among the numerous benevolent associations in our land, there have been in years past, none whose direct object was the promotion of revivals of religion. The earnest and repeated request of pastors and churches for assistance in periods of religious excitement, which have not been granted; the lamentable consequences which have been suffered to follow such excitements for the want of appropriate means: and the broken constitutions, and premature deaths of ministers of the gospel, which have been occasioned by excessive anxiety and labour during seasons of the outpouring of the Spirit, all unite their testimony, that some associations which shall have this object directly in view, are demanded. And it has been my privilege, during the past year, to witness the organization, operations, and some of the effects of a small association of this description. And I shall now deem it a privilege to communicate to the readers of the *Intelligencer* some facts respecting this association.

On the 13th of Nov. 1822, at Bolton, was formed, The Tolland County Female Society for Promoting Revivals of Religion. The definite object of this society as expressed in the 2d. article of the constitution is, "To seek out, and send forth Missionaries who are qualified by the blessing of God, to promote and advance revivals where the state of religion is low, and to lead anxious souls to Christ." In the 3d article of the constitution the society express their design, not to limit the labours of their missionaries to the county of Tolland. The Institution is at present in its infant state. Besides the annual subscriptions, the Treasurer, Mrs. Abigail Parmele, has received in donations \$84.39 from the following sources: Rev. N. Patterson \$50, Seth Terry, Esq. Hartford, \$10. Mrs. Austin, N. Haven, \$5. Thomas Fitch, Esq. Philadelphia \$5. Mrs. Byington, S. Coventry, \$5. Mrs. Bunnell, N. Y. \$3. Mrs. C. Root, N. Coventry, \$1. Mrs. H. Talcott, and Mrs. I. Avery, N. Coventry, \$1, charity box, N. Coventry, \$3.14. Mr. S. Hollister, Andover, \$1.25. The Directresses soon after the formation of the Society took under their patronage one Missionary, who has been constantly employed in six different parishes where God has been reviving his work, and who has contributed much assistance to the pastors of the churches where he has laboured. All the success which has attended the ministrations of the gospel in this region is not to be attributed to the instrumentality of this society.—God had commenced the special operations of his grace before its organization; but it should be recorded, that during the first year of its existence more than five hundred souls have been added to our churches.

On the 2d of Sept. the society held a meeting in South Coventry. Not only members of the society from different places, but ministers and members of four or five neighbouring churches were present. Many who attended were constrained to say as did Peter when on the mount of transfiguration, "Lord, it is good for us to be here." They appeared to experience a descent of that Divine influence, which it is the object of the society to cherish. An appropriate, and very interesting discourse was delivered on the occasion by Rev. Mr. Nash of Tolland, which was succeeded by an address from the Rev. Mr. Nettleton. The preacher after showing, that the ministerial labour which needs to be performed among any people in time of revivals, is beyond the ability of the stated ministers of Christ; informed us in what

manner suitable assistance can be provided. The stated pastors of the churches can afford one another some assistance; but not the continued and efficient aid demanded. They are necessarily confined at home most of the time by the duties which they owe their families and their flocks. And when absent a short period for the purpose of aiding a fellow-labourer, whose people are blessed with the effusions of the Spirit, they are liable to be in a great measure disqualified for the service by want of an ardour of feeling, and knowledge of the particular state of the people with whom they are to labour. "Hence arises," said the preacher, "the importance of having in the church a few self-denying devoted men who are willing to forego the comforts and the advantages of a settled residence, and to hold themselves in readiness for emergencies of this kind. In this way may that efficient aid be furnished to the established ministers of Christ which we have seen is so much needed. These should obviously be men of good natural and acquired talents, of exemplary piety, and, what is an indispensable requisite, of sound discretion, and prudence: they must be free from ambitious, and sinister, and party feelings; not disposed to draw away disciples after themselves, or to seek their own reputation and honour at the expense of their brethren the stated pastors of the churches; for every thing of this kind must evidently tend to the most unhappy consequences. They must be persons in whom these pastors can safely repose confidence; who will cheerfully unite with them in efforts for the building up of the church, and the salvation of men. They are not to take the people out of the hands of those who are set over them in the Lord, but simply to act as their assistants, chiefly at those interesting seasons when he grants the special effusions of his grace. I know not what means within the reach of men are more likely to promote the cause of truth and righteousness, than to have in the church a few ministers of this description. By the experience which they must soon acquire, by the zealous and well directed efforts, which they may be expected to make, they must be instrumental in the hands of God of promoting those revivals of religion, which are continually becoming more and more the salvation and glory of our country. The experiment of what I now recommend has already been made in part in this country, and with the most happy effects. Ecclesiastical history informs us of similar proceedings in former ages of the Church, and always, when pro-

perly conducted, attended with the most auspicious influence on the interests of the Redeemer's kingdom. In the present state of our country—favoured as we are with frequent out-pourings of the Spirit—evangelists of the description above given are absolutely needed, and measures ought to be taken to train up some men for this service. Great perplexity and anxiety, as well as great loss to the souls of men, are often experienced for want of more labourers of this kind."

"But the labourer is worthy of his hire. The church ought not to expect men to devote their lives to this self-denying and exhausting service without compensation. They must have the means of providing for their wants, and the means of supplying their necessities in the days of sickness and old age. For these ends I would not have them dependant entirely on the benefactions of those with whom they may from time to time chance to labour. These may be sufficient or they may not, according to circumstances. Not unfrequently it may happen that they shall labour among people, who shall be unable, or from not duly appreciating their labours, shall be unwilling to afford them compensation. And let it be kept in mind, that a regard for their own usefulness must always prevent ministers of this description from setting a price on their services. But after having exhausted their health and strength in this manner, after having brought on themselves premature old age, by laboriously pointing out the way of salvation to their fellow-men, shall they be left to subsist on what the mere hand of charity can afford, or on the pittance provided by our laws for the support of paupers? No, Justice, and honour, and religion forbid it."

Mr. N. during his address, in confirmation of what had been advanced in the sermon, observed, that the demands of the church for the aid of evangelists were so many, he had not been able to comply with one in fifty pressing requests made to him for assistance. His personal experience and observation enabled him to speak on this subject in a manner peculiarly interesting and convincing,

And now do the interests of our Zion make demands thus urgent for qualified labourers in seasons of revivals, and cannot these demands be answered? Funds to a great amount are not requisite. All which is necessary, is to make up the deficiency in the benefactions of those with whom evangelists may from time to time labour. And is there a serious objection to having one, or more than one labourer

of this description connected with each Association and Presbytery in our country? I am aware individuals have been apprehensive, that they would diminish the influence of the stated pastors of the churches; but is not this a groundless apprehension? Is it more difficult to find men pious, discreet, and prudent to be employed as evangelists in the church, than as pastors: I can discover no more difficulty in the one case than in the other. And it is believed, that more pastoral influence has been lost by apprehensions of this kind, than by having the requisite assistance afforded. Cheerfully would I appeal to all the pastors of the churches who have received the co-operation of one that has laboured for years in revivals, for testimony on this subject. Their influence has not been diminished by this co operation, but increased. If there is a serious objection, I have not discovered it, and until its discovery, it will be my earnest desire to witness the church blessed with the additional service of evangelists, who shall labour "under the full impression, that every hour, souls are sinking down to hell, for whom the messengers of God's mercy have to render an awful account." C. G. A.

WORTHY OF IMITATION.

An aged correspondent in the state of Ohio, has given us in a postscript of his letter the following statement, which we think worthy of imitation:—

I have been settled in this town a few years on a small farm—when I came here, I found the place destitute of schools. I commenced a Sabbath School two years ago and had about 30 scholars. The second summer I had fifty-one, eighteen of whom never missed one Sabbath for twenty-two weeks. This summer we have another school in the other part of the township, which has 40 scholars—and we have 53. The children have improved as well as could be expected, and some have exceeded our expectations. I encourage them with Bibles, Testaments, and spelling books, &c. I have been hoping that the Lord would open the hearts of some of my neighbours to assist me. Hitherto I have borne the whole expense alone. I read in your paper that some had given land for missionary fields, and others would labour on it. I thought that although I am nearly past labour (in my sixty-sixth year) as the Lord had made me a steward over a little, I ought to be doing something; I have cleared and stocked down

to grass three acres of fine level meadow land, and have this day finished a stack of good hay. The profits arising from this lot till the year 1840, are to be devoted as follows:—One acre to the support of Sabbath schools in this township, to purchase books and to encourage the children; one acre to the Ohio Bible Society; and one acre for the support of missions among the Indians.

HALF CENTURY SERMON.

The Rev. Nathan Perkins, D. D. of West Hartford, recently preached a sermon at the close of the 50th year of his ministry, in which the following among other interesting facts are found. During the period of one hundred and nine years since the organization of the church over which he is placed, only three ministers have been settled, and a vacancy of two and an half years only, have occurred in the whole period. During the same time there have been six revivals of religion. The sixth and last, was in 1821, at which time there were more than an hundred revivals in Connecticut, which is a greater number than the state has ever known at one time, since its settlement by our fathers. In this revival more than one hundred were hopeful subjects of grace in West Hartford. The first anxious meeting was established there in 1799. During the whole period of Dr. Perkins' ministry, the peace and union of the society and church have not been interrupted. He had preached to them more than one thousand extemporaneous, and three thousand five hundred and fifty written sermons. He had seen the christian world asleep as to exertions to extend the Redeemer's kingdom. No Missionary Society known, no missionary voice heard, no Bible Society, no Tract Society, no Concert of Prayer. He had seen with ecstasies of joy, the Christian world arising from the dead—he had lived to look upon the largest assemblies on the Sabbath, and see not one who helped to settle him, and no one communicant at the Lord's table who was there when he was ordained. He had seen changes no less surprising than delightful in the rising generation. There was a time when none of the youth were pious—when, according to his recollection, not one, either in this or the neighbouring churches, came to the communion table; but how changed the scene. A goodly number now come with their parents to commemorate the dying love of the Saviour.—*Bos. Rec.*

POETRY.

The following lines are communicated from the banks of the Hudson, as the "first attempt of a self-instructed youth." If we may take this as a sample of his future productions, we sincerely hope he will be encouraged to write again.

THE SHIPWRECK.

At the word of the boatswain they hoisted their
sails,
And, fanned by the breezes, they glided away;
All the storms were asleep; and the favoring
gales
Seemed rather to smoothe than to ruffle the sea.

* * * * *

The course was near finished; the ship's weary
crew
Were anxiously waiting the welcome release,
Unconscious, while zephyr so tenderly blew,
That aught could await them but safety and
peace.

But soon the dark clouds, charg'd with tempest,
arise;
And swiftly the winds hurry over the main;
The loud roaring billows are tost to the skies,
And, broken, return as a torrent of rain.

'Tis night;—and the tempest, still pendant and
frowning,
And the dash of the waves, on the bleak rocky
shore
Is all that is heard;—for the shrieks of the
drowning
Are still'd by the tempests, more horrible roar.

'Tis night;—and the eye glar'd in vain for the
day,
Though wakeful, indeed, ah! how soon must it
sleep,
For the death angel, stalking about for his prey,
Has spread his broad wing over the boisterous
deep.

Down sank the brave youth, and the generous
fair,
The scholar ingenious, and veteran brave;
But their spirits arose through the dark troubled
air,
And forever escaped all the storms of the wave.

For those who were bound to the haven on high,
Though drear winds and billows had made them
their sport,
Were convoyed through regions of unclouded sky,
And welcomed, with smiles, to the heavenly port.

But O! the lost souls that no haven could
find—
On billows of wrath and eternity tost;
And, driven by Spirits more fierce than the wind,
To eternity sinking—eternally lost.

HUDSON.

OBITUARY.

Died in East-Haven on the 11th of October, in the 74th year of his age, Deac. AMOS MORRIS, of that fatal disease the Consumption—lamented by a large circle of relatives and friends, and by the church of which he was a distinguished member. During his long illness he exhibited an example of christian patience to all around him.

INSTALLATION.

The Rev. WARD STAFFORD, was installed Pastor of the Bowery Presbyterian Church in the city of New-York, on Monday the 13th instant. Sermon by the Rev. Dr. M'Auley.

ORDINATION.

The Rev. JOSEPH SANFORD, was ordained Pastor of the new Presbyterian Church at Brooklyn, L. I., on the 16th instant. Sermon by the Rev. Mr. Bruen.

MISSIONARY SOCIETY.

At the annual meeting of the Missionary Society within the limits of the Western Association of New-Haven County, auxiliary to A. B. C. F. M. held at North Milford, Oct. 14, 1823, the following persons were chosen officers:—

Rev. JEREMIAH DAY, D. D. L. L. D. *President*.
Rev. BEZALEEL PINNEO, } *V. Presidents*.
Deac. FREDERICK HOTCHKISS, }
Rev. ERASTUS SCRANTON, *Sec'y and Treasurer*.
Col. WILLIAM FENN, *Auditor*.

The agents chosen were, Capt. J. Beech and Dr. Goodsell, *Amity*; Deac. J. Bradley, *Bethany*; Deac. Hotchkiss, *Columbia*; Deac. Carrington and Mr. H. Johnson, *Derby*; Deac. Eli Dickerman, *East-Plain*; Messrs. Babbitt and A. Hull, *Great-Hill*; Mr. William Kenney, *Humphreysville*; Deac. Fenn and Nettleton, and Mr. L. Platt, *Milford 1st Society*; Messrs. A. Parsons and J. Tibbells, *Milford 2d Society*; Messrs. E. Woodruff and S. Baldwin, *North-Milford*; Messrs. Eli Thompson and Uri Manville, *Middlebury*; Dr. J. Knight, *New-Haven 1st Society*; Mr. J. H. Cooley, *New-Haven United Society*; Deac. D. McEwen, *Oxford*; Messrs. J. Woodruff, jun. and C. Goodyear, *Salem*; Deac. D. Bradley and Mr. Jesse Ives, *Mount Carmel*; Mr. William Stebbins, *West-Haven*; Messrs. I. Cone and Edward Scovell, *Waterbury*.

FAITH AND PRAYER.—Faith is a necessary and principal ingredient in prayer. Praying without faith is like to a man shooting without a bullet; it makes a noise, but does no execution.

BURKITT.

EVIDENCES.—If you can make nothing of your past evidences, as to your interest in Christ, then begin afresh in going to Christ as a poor sinner; and remember, that none ever perished, or shall perish, that put their trust in him.

DR. CONDER.

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